

AN *Duplicate of*
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A P O L O G Y *(9*)*
FOR THE
C L E R G Y
OF
I R E L A N D.

In Respect of their Civil Rights, especially
as to AGISTMENT for dry and barren
Cattle.



D U B L I N :

Printed by and for S. POWELL in Crane
lane, 1737-8.

APOLONGY

FOR THE

CLEGGY

OF

IRKLAND.

In Testimony of their Affection and
Love to the Clergy and Laity
of the Kingdom of Ireland.



W. D. B. I. W.

Printed by and for S. P. B. in London.
1773.



A N
A P O L O G Y
F O R T H E
C L E R G Y, &c.

UPON a late Enquiry into the Rights of the Clergy, (I will not call it an Inquisition into their Lives and Manners, altho' it went far and near, and Petitions against them were encouraged from every Quarter of the Kingdom, as if they were a Body of Men, who had distressed the Nation to the last Degree, lessened and discouraged the Protestant Interest, and had driven away Numbers of Inhabitants to the *W. Indies*?) was it not much for the Credit and Honor of the present Set of Clergy, that in a Body of about seven Hundred beneficed and living upon Tyths, there was scarcely one Man, against whom any just Exceptions were made as oppressive in recovering by Law any Ecclesiastical Duties?

The Clergy
are defamed
as oppressive.

Yet upon this Head, what a World of Dirt was thrown at them in the Face of their Representatives, for whom our Clergy in general have always the greatest Regard, to blacken their Character and impose upon the Legislature! Only Tyth of Agistment seemed to be the popular Grievance, but by the secret Ways taken of stirring up this Clamor, it looks suspiciously as if the Attempt were levelled at Tyths in general: For to break any Gap into the lawful Inclosure for one sort of Tyths, is to open a way to invade the Clergy's Rights in every other; and by the Distress and Discountenance they have generally met with, in collecting their ordinary undisputed Tyths, from the great Leaders of Non-payment of all Ecclesiastical Dues in most Parishes, for about twenty Years past, one would imagine this to be a lighted Coal taken from the same Fire, which hath been kindling against them so long time in secret.

Who those are
who pay
Tyth: best.

If you will take the Clergy's Word for it, no sort of Men in their several Parishes pay Tyths so fairly and cheerfully as the poor *Papists*, nay some say the dissenting Protestants are at least as ready to put out their Tyths Equally and to the full as our Churchmen, always excepting the poorer sort of Church Protestants, who for the most part make Conscience of defrauding their Minister of any part of his known Dues. So that it seemeth the Poor Man's Blessing only is from the Lord, for he gives it freely, and that in Tyths the *Papists* and *Dissenters* are full as Orthodox as they of the Established Church.

The rich com-
plain most,
and pay least.

If this be the true Representation of the State of Tyths in respect of Payment to our Clergy, as I think verily it is, then there are few who declaim against their Rights but the rich and powerful part of the People, who are best able to pay to the full, and have least Reason to make any Difficulties about it. Who pays the Parson so much in respect of his Ability as the Husbandman or Tradesman? His Landlord and himself stand upon equal footing, as to Demands on both, from their several Families for Church Fees; the one pays just as much as the other, and no more in that respect; and yet the one we may suppose hath no barren and dry Cattle, and the other hath his Hundreds.

dreds. Is it equal therefore that he should pay no more than his poor Tenants towards the Provision and Maintenance of a Clergyman, when he hath a large Family in part maintain'd out of that dry Stock?

The laboring Husbandman who tills his Ground to the best Advantage, is so far from complaining of the Tyth of Agistment, that it wou'd rejoice him to think of a proportionable rating of Corn and Cattle for the Support of his Minister. He thinks it hard and not without Reason, if his Farm of pasture Land made by Industry and hard Labor to produce Corn, &c. so as to yield his Minister in Tythes annually twenty Shillings, that the neighbouring Farm of equal Value, should pay little or nothing for Agistment when in all other respects, as to Rents, Crown and Country Taxes and Charges, both Farms are obliged to pay equally. The Provision made for the Clergy under so unequal a Distribution as that would be, if no Tyths were due by Law for Agistment, would certainly create a sort of heart-burning in such as labor and are at true Pains to get their Minister a Livelihood; when they who possess as much Land contribute in no sort of proportion towards it, and yet expect and have all the Advantages of their ministerial Service in equal Measure. Doth not this look as if the poorer sort only contributed to maintain their Clergy, but the richer sort to make them poor?

The Clergy must or ought to have wherewithal to live comfortably and hospitably with their Parishioners, and there are several Things tythable by Law, that so long as they be plentifully supply'd another way, they never lay any claim to; nay it is possible that if the Tyth of Agistment be laid aside, and they be cheerfully and readily supported by the able Men of every Parish in collecting and recovering their other Tyths to the full, that the Loss may be in some measure made up by that means, or at least by a Demand in most Parishes not generally made for other Tyths legally due: But then who can say this will not cause a new Clamor against the Clergy?

If

Better to deal strictly with them to purifie their Lives than to punish the whole Body by lessening their Revenues. If you make them poor and uneasy, will you make your selves better Christians by that means? Sift them, purifie them in their Lives, make them exemplary in good Works, but let them in God's Name enjoy all the Law gives, and grudge them not even voluntary Offerings. Pay them well and make them do their Duty, and then there will be no complaint on either side.

They are nearly related to, and if poor will be a Burden on the Laity.

They are Bone of your Bone, and Flesh of your Flesh. Scarce one of any Note or Family in the Kingdom, but hath a Son or Daughter, Sister or Brother, or some near Relation, one way or other obliged by or dependant on some of our Clergy; and if you take ought from them, to make them need your Charity, many of them will become a Burthen to your selves, and they gainers by the Bargain. For it is remarkable that the Protestants of *England* and *Ireland* are the most charitably disposed in their Nature, of any Nations in the World; they have most Christianity in them; but certainly it is a poor Case in a Christian Country for the Ministers of the Church to be dependant upon Charity.

Infidelity will be apt to grow upon us by distressing the Clergy.

Besides in times of Peace and Plenty, Luxury and Infidelity are apt to spread even in Christian Countries (I wish there be not a greater Increase of both amongst us than is generally imagined) and since private Interest is apt to sway the whole World, I should be sorry the Clergy were to trust only to the Benevolence of the rich, since as our Savior saith, *it is a hard thing for a Camel to go thro' the Eye of a Needle. Will a Man rob God? yea, ye have robbed me, in Tyths and Offerings,* saith the Prophet. God forbid the like Charge should arise in our Days. We have been told of Wooden Chalices and Golden Bishops, and of Golden Chalices and Wooden Bishops, but the Inversion will not hold good at all times; neither wou'd our Laity, I fear, be more Golden, altho' our Clergy were to sup out of wooden Spoons.

Poor Clergy

If you make the Clergy poor and in the Nature of apt to impose Mendicants, beware lest they use you like the Friars upon the sick. in *Popish* Countries, take Advantage of the Horrors of

of Conscience, and sooth you with a fine Lesson on your Death Beds; how well Charity will cover a Multitude of Sins.

Go where you will in our Kingdoms, and you will find our Clergy generally speaking fit Company for Gentlemen, and will you grant them your Conversation familiarly, treat them as Companions, and make them need your Charity?

You say the Clergy have an ample and plentiful Provision without Tyth of Agistment. Tis well if they have. But is it equal that the Country in general should flourish and grow Rich in Trade and Manufactures in these times of Peace and Plenty, and the Clergy not have it in their Power to make the best of their Tyths, and to partake of those Blessings which the Law allows, for fear they should advance the Patrimony of the Church? Is not the Spirit of our Gentry in some Parts of the Kingdom much attached to a provident Care of making the best of their own Lands? Men of Estates turn Graziers and occupy the Business of an inferior sort of Men, keep large Quantities of dry and barren Stock, not only on their own hereditary Farms, but on Lands leased out to them by less industrious Landlords, and these do it to improve their Fortunes.

It is well known of late that the poor laboring Man is so stinted in Land at home, that he is forced every Year to go many Miles distant from his poor Cottage, to buy one Acre of Ground to plant his Potatoes in at an exorbitant Price, or else he must be in danger of starving. By this means he is unsettled, seeking yearly to change his Habitation, roving from Place to Place to find a Days Hire for common Sustenance; many go to *England* at the Peril of their Lives every Harvest, and some quit their Country for good and all, and transplant themselves into *America*. For be a Man never so industrious, as the case now stands with these poor labouring People, for want of Employment or Lands to till at a moderate Rate, he must be content to range about far and near, or else to live upon Potatoes and without a Shoe to his foot all his Life.

Thus

And improve-
rith the
Country.

Thus the one half of the Lands proper for Tillage are left unplowed, and the barren parts neither cultivated nor improved, but suffered to run into Moss and Scrubs; and the most industrious of our People are squeezed up into the Northern and least fruitful Province of the Kingdom; because the Gentlemen in *Munster* and *Connaught* generally deal altogether in Stock, follow the Markets, buy and sell like Graziers and pay themselves without seeking or encouraging industrious Tenants, or even desiring good Neighborhood or the Blessings of social Life. It is the Laity, not the Clergy, that put the poor laboring People under Hardships; if the Rich have but Hands enough about them to provide Bread and Firing for their particular Families, they seek no more, nor regard what becomes of the poor Farmers: Who are certainly a Body of Men useful and necessary, in all Kingdoms, and always encouraged in all Kingdoms but our own.

Half the Cash
of the Kingdom
spent in Corn
imported for
want of en-
couraging
Tillage.

The current Cash with us is computed at about three or four hundred thousand Pounds, one half hereof goes out of this Kingdom yearly to buy Corn, as is confidently affirmed, and yet our own is or may be made, if we were industrious, one of the best Corn Countries in *Europe*; at least we neither want Lands proper for Tillage, nor Hands enough for laboring them to good Advantage, for much more than is necessary for our own Support and Maintenance, if the Gentlemen and rich Graziers would give proper Encouragement to Labor and keep the Needy Hands in Employment.

And by reason
of Stock
Farms.

There is perhaps a selfish Reason for this, and many look no farther into publick Good, than thro' the false Glass of private Interest. If the Land be under Corn, the Parson must have his Tyths yearly, but if under dry and barren Stock, there is a Hazard for some Years of no Demand. If the Parson be hardy, he must engage in a Law-suit to recover it; or be content with a poor Composition. And whom must he go to Law with? Why, most likely with the biggest Man in the Parish, for only the rich are able to keep Lands under dry Stock. Few of our Clergy, I believe, are fond of such a Contest.

All Countries, where the Generality of the Lands ^{Stock Farms} are under Stock of Cattle, are poor and thin of In- ^{the Ruin of} habitants. And do our Patriots wish to have them ^{the Country,} so? Will there be any Improvements made without Hands? Will Lands rise in Value, or even keep up to the present Rents any long Time, unless labor'd and improv'd? One Man may possibly keep and look after Five hundred Acres under Stock, and that is a great part of some Parishes; but if he pays nothing ^{As well as the} for it to the Minister, and there be two or three weal- ^{Revenues of} thy Men so disposed in the same Parish, the Parson ^{the Clergy.} perhaps, for any temporal Advantage to him or his Family, had better be the Herd than the Minister of that Parish. Is it not better upon many Accounts, that you should have one Parson to every Parish, and make him a competent Provision, than ten Parishes to one Parson, for want of it? In some parts of *Connaught*, I am told, not fewer go to make but a reasonable Competency for a Clergyman.

^{The Cause of} What brought in that barbarous Trade of houghing ^{the Cause of} the Cattle, but driving out the poor People from their ^{the Cause of} Habitations to make room for Stock of Cattle? Bar- ^{Cattle.} Cattle. barbarous Nations are only to be civilized by kind Treatment and good Usage, never by Cruelty, or burning their Houses over their Heads; and if you would do it to any purpose, it must be by bringing Religion, as well as good Manners into Esteem and Reputation with the People, and that must be by a good Provision for able Pastors, and not by lessening the Revenues of the Church.

Your younger Children generally want Estates, ^{Gentlemen's} but some of them may be as well provided for in the ^{younger Sons} Church, as by the Professions of Law and Physick, ^{may be well} or in the Army, if the Tythes be not lessened by the ^{provided for in} Discouragement of the Legislature. ^{the Church.}

'Tis well known how necessary it is to the due ^{The Clergy} collecting of Tyths, that the Minister or his Farmer, ^{must depend} stand fair in the good Graces of all the Squires and ^{on the Gentry} top Men of the Parish. A Frown or angry Word ^{in collecting} of one of them shall sink their Value more than a ^{Tyths.} Tyth. wet Harvest. I dare say the Associations lately made, altho' they touched only one part of the Ecclesiastical Revenue, by the Discouragement already given, hath

affected the Clergy in general with great Loss and Damage in all their other Rights, which they have sufficiently felt this last two Years, and may expect not to get over for many Years yet to come. The richer Commonalty need not be told that any Sort of Tyth is grievous, for they think for the most part all Tyths are so. Do they not every now and then threaten the Tyth Proctor if he be but industrious in his Duty, with the Frowns of the Landlord? And will they stick to do it now upon greater Authority? It is much to be feared the poor Clergyman will find it a hard Task to get an honest Servant to view his Tyths with Care, or collect them with Justice to his Master, under all the Threats and Discouragements already stirring.

Herbage paid formerly time out of mind, now refused to be compounded for.

If given up, would not make other Tyths better paid.

Great Discouragements even in collecting Corn Tyths.

In some Parts of the *North*, where Herbage hath been all along paid time out of mind, by a free Composition, they talk and say they have paid hitherto in their own Wrong; so that the Clergyman dare not ask or demand it as yet for fear of bringing himself into Trouble. With others, where two or three Years Herbage is due already and compounded for long since, now there must be a Law-suit by Civil Bill upon an *Assumpsit* at the Assizes, or else one Penny will not be paid. This is now become the Bone of Contention; and if the Clergy for Peace-sake gave it up, would that make other Tyths be paid better? Far worse to be sure, by adding to the Discouragements of the Clergy, at a time when the Parishioners in some Parts are but too much encouraged to withstand their Parson in collecting his Corn Tyths. For there is a Report of Leases lately made, where one Covenant is, not to suffer the Clergyman, his Farmer or Proctor, to stack or lodge one Sheaf of Tyth Corn on any Part of the Farm set in Lease to the Tenant, nay not so much as to hire out a Horse to draw it under a Penalty, as if the Minister were the only Man in the Parish who deserved neither to be treated with common Humanity nor Charity. Here is a flagrant Design to abuse the Minister by depreciating his Tyths in this unparallel'd Instance of Disaffection to the Church. If this Case be as bad as it is represented, and if you take away Herbage,

what

what will ye leave the Clergy to live on? Good God! The Minister that any one should continue a Member of the Church treated with- and yet take so much Pains to hurt it! In our Church out Mercy.

we do not pretend to purchase Salvation of Souls by the Prayers of the Priests, neither will any one, I suppose, pretend to any merit with God by distressing his minister, let him hold him in never so little Esteem; Religion cannot fall so low in the Opinion of any Christian; Men must be altogether insensible of natural Right and Justice, without any Bowels of Mercy to treat others in so unequal a manner: and I think, were I a Clergyman drawing my Tyths home to my Parsonage House, (not so long a Journey perhaps as from *Jericho* to *Jerusalem*, according to the Parable of our Saviour in respect of an Act of Mercy in another Case) and must fall amongst Thieves for want of a Place to put them in for a short season, I might well reproach that Parishioner as hard-hearted and unmerciful, who should deny me room for them in his Haggard. If this inhuman Spirit of Oppression be encouraged, there is reason to fear there will not be one good *Samaritan* left in a whole Parish. For already we have had Instances of whole Haggards burnt, for sake of destroying the Ministers Tyths, stack'd burnt to destroy up by the Parishoner with his own out of meer Charity: the Tyths. and now if open Defiance to Tyths of Agiltment be encouraged and the Clergy set at naught by the rude Insults of People disaffected to the Church, may they not be jealous, that there will soon not be wanting some to burn the Tyths even in their own Haggards. Who will defend them from such Outrage? when the Assault is made already in Quarters not far distant with Impunity, and they not able to defend themselves. They have not Time to spare to look after their Tyths themselves, must pay proctors, and trust to their management, therefore are more subject to the Carelessness and Knavery of Servants than other Men, who are able to look after their Affairs with more Decency than a Clergyman can in his own Person. If then they have neither the Love nor the Countenance of the Gentry to befriend them, they are under the Distress of every little Fellow, by fraudulent Concealments, bribing their Proctors, and other unfair Ways of accounting for small Ecclesiastical Dues. For a

The Clergy
not able to de-
fend them-
selves.

great Part of their Income, in the inhabited Countries, is made up of certain small Demands on the several Families, which may easily be covered and lie hid from the Proctor's Notice.

Perhaps it will be said, that accounting for these small Sums is not worth the Parson's Pains and Trouble, and he had better give them up. But there are many poor Families amongst the Clergy who cannot afford it. Neither is it fit they should wrong their Successors, by introducing any Neglect of such Ecclesiastical Demands as they are entitled to by Law, lest the Laity prescribe against the Legality of them, as now in the Case of Agistment. 'Tis an easy thing for the Rich to suppose that this ought to be done, and that the Tyth also of Agistment is not worth seeking for, since it breeds so much Discontent, and to say that the Clergy fared well enough when it was not so common to make this Demand as of late. But if the Price of our Commodities for the Sustenance of Life be near double now in respect of what it was thirty Years ago, especially if you consider the different Manner of Living now and heretofore in Gentlemen's Houses, and the Gentry's Estates also doubled; if there must be a poor Family suffering at home if this Demand be not made; if the Rich can better spare to give than these to want it: It should rather be thought for Peace-sake, for the Good of the Nation and Prosperity of the Church, that the Parishioner ought to pay to the full whatever his Minister may legally and conscientiously ask, rather than put him to any Difficulty or Loss, thro' a selfish Principle of keeping to himself whatever he can, either by Deceit or the Extremity of Law.

Tyth of Agistment not equal to Corn Tyths. It is urged, that this is a new Sort of Tyth, not demanded in some Parts of the Kingdom till of late. And what if it be? Doth the Clergyman ask more for the annual Produce of a Stock Farm, than if the same were under Corn and Tillage? Doth not the Law say he hath a Right to it? Is not the Value arising from Stock as much to be consider'd in Justice and Equity as from Corn? A poor Ploughman lays out perhaps every Year his whole Substance in the Labor of his Farm: A rich Grazier attends three or four Fairs

or Markets himself, leaves the rest to his Herd, and makes treble the Return without the third Part of the Labor. For he may make two or three Returns in one Year, which the Ploughman cannot. Is nothing therefore due to the Parson for Agistment? The Grazing of a hundred dry Cows or Bullocks is perhaps fifty Pounds clear Profit to the Grazier in some Countries, and he is to pay, suppose, five Pounds to the Clergyman. For this is as much as can be demanded in a legal Way: And in the *North of Ireland*, where that Tyth is generally compounded for, not near so much is ask'd by the Minister; but if it were, it would be no Hardship, since a Man can turn his Money to no better Account it seems than by dry Stock; for if he got not more by grazing than ploughing, why will he not be so charitable to the Poor, and so just to his Country, as to encourage Tillage? Some Farms indeed are not very fit for the Plough, but if Inhabitants were encourag'd to reside upon them, our Landlords would find by good Usage the Poor would be glad to live even there, pay their Rents, and improve upon them, by ploughing even the rough but least barren Spots and Parcels of Land, which to the Rich indeed would not answer and scarce pay the Labor. These are the Parts the poor Natives are generally crouded into; the Landholders will hardly suffer them to set down on one Acre of good Land, and yet these poor Creatures make a shift to live, when suffer'd to remain any time upon their poor Holdings.

Where are the Countries upon which this Sort of A Cheque to Tyth will lie heaviest? Are they not the most unin-stock Farms habited Parts, where there are ten Papists to one Pro- for the Good testant, and where there are five or six or more Pa- of the King- rishes to make a sufficient Competency for one Cler- dom. gyman? Is it to be imagin'd, if some Cheque were given to Stock-Merchants, that our Labourers would leave their own Country, that so much Cash yearly would go out of the Kingdom for Corn, or that the Number of Clergy might not be doubled, as well as their Maintenance, in the Popish Parts of the Kingdom?

No

The Clergy
have their Pro-
perties, and
Tyths are
more than
Alms.

The use and
Benefit of the
Clergy to be
chiefly con-
sidered in this
case.

The State of
Clergy in re-
spect of their
Revenues.

No doubt it is in vain to dispute for the Clergys Civil Rights against the Laiety, nay if the Lay Gentry do not Countenance the Clergy, to think any Tyths will be paid in a just and fair manner; Arguments are of small weight in these matters, all must be submitted to the good Will and Benevolence of the Governors of Parishes and Countys, that is, to the leading Men of the Country: but sure it cannot give offence that the Clergy think they have some Property as Clergy and Subjects, and that Tyths are now become something more than the Alms and Charity of the well dispos'd; for altho' the Original of the Patrimony of the Church might arise from thence, yet the Tyths and other Ecclesiastical Revenues have long since been adjudg'd by the Law, and immemorial Custom to belong to the Church of common Right equal with Lay Fees, and the Clergy are as much Subjects as the Laiety, and have an equal right to be defended from Oppression, and protected by the state in all their Priviledges (call them what you will) as they, for Maintenance is as much their due as Life itself; and if the State has settled it that the Clergy be maintained by Tyths, the Property or Priviledge in Tyths is as much theirs as they are Subjects, as any other thing may be called the Property of a Lay person.

But what ought to be considered chiefly and principally in this matter is the Use and Benefit of the Clergy, for the end and design of their Ministry, and whether without a good Degree of Harmony between the Parishoner and their Ministers, there can follow any good Effects of the Pastoral Office. Whether if the Minister is not maintain'd in Esteem and Reverence by a full Subsistence in Tyths equally chargeable upon all his Parishoners, he will not be too much at the Mercy of every froward Man, who will be apt to put him to trouble to collect his Dues, which it is well known he may do, without much loss and vexation to himself, tho' a great deal of both to his Minister; and then, whether it is probable that there will be that mutual Love which is consistent with the Relation that is between them.

But since it is strongly urged, that there is a plentiful and honourable Provision for the Maintenance of the Clergy

Clergy without Tyths of Agistment, let us examine how this appears. They reckon about seven hundred benefic'd Clergymen in *Ireland*, and about half that Number more in holy Orders, either Assistants to them in their Cures, where the Income may afford it, or else seeking a Livelihood by teaching Youths in the Colleges, Schools, or private Families. Take out five or six Deans, and there are not twenty Parishes left in the whole Kingdom of full five hundred Pounds *per Ann.* to the several Incumbents, and not twenty Clergymen more by Unions (take out the several Deans) who hold so much clear *per Ann.* by the Church. There are perhaps three hundred more of the benefic'd Clergy who want of One hundred Pounds *per Ann.* who together with School-masters, Curates, and Tutors, may well be computed at one half at least of the whole Clergy of the Kingdom, all trusting to a poor Maintenance by the Church, of from thirty Pounds *per Ann.* to one Hundred; and about one half of these to fifty Pounds *per Ann.* and no more.

Now can any one who considers the Case by this Computation, which I believe will be found not ill guessed at, imagine there is here a comfortable or honourable Maintenance for Men of Parts, who have been at the Expence of five, six, or seven Years Education in the University. For I must observe, the Great expence Case is not with us as in other Kingdoms, our Bi-in education shops very seldom are called to put a Man into holy of Youth for Orders, who hath not taken some Degree in a Col-Holy Orders. lege, which is not to be done with us untill the Student is of four Years standing, even for Batchelor of Arts. Your Son therefore costs you between two or three hundred Pounds in six Years for Education and Maintenance, at the End of which he hath good Luck if he gets immediately into a Cure of thirty or forty Pounds; and better, if in six or seven Years No great Prof- service of a Cure he gets a Living of seventy, eight- pects after- ty or one hundred Pounds *per Ann.* This certainly is wards. hardly an a equal Chance for him to expect, and much he may thank his good Fortune if he succeeds so well, for there is one third of our Clergy even not so happy.

Doth

Not better than Doth any one give fifty or sixty pounds with his
for Trades- Son to a Trade, or to push the Quill, and expect no
men's Appren- better hazard for him after seven years Apprentiship?
tices or Attor- What will he expect for him then for two or three
neys Clerks. hundred Pounds? Surely the Bulk of Tradesmens
Apprentices, and Attorneys Clerks have as good a Pros-
pect, and therefore there is not that Reason for mag-
nifying the Maintenance of the Clergy as somethink.

One cause of But it is likely one Cause of this Mistake ariseth
mistake in the from hence. Men form a Judgment of our Clergy's
Judgment of Revenues, by the outward decent Figure they gene-
the Clergys rally make in our Kingdom, where they are rarely
Revenues. seen out of a Gown, at least in Cities and larger
Towns, which is not so common in *England*. De-
cency of Garb is certainly commendable in them,
who can afford it, and the Habit of a Clergyman
who appears decently dress'd in a Gown is in value
pretty near equal to the plain Dress of a Gentleman
of Estate; so that in this respect the spruce Curate
is equal with the Squire in Appearance, altho' he be
forc'd often to depend on and be beholding to him for
his Dinner.

Another Cause Then again some of good temporal Fortunes and
of like mistake Estates go into holy Orders, and a small Provision
by the Church together with their own private Patri-
mony and Inheritance enable them to live in
the World in the Rank of Gentility or Fortune
unto which they were born, and the Church receives
some outward Honour by their Means. This appearing
along with the Gown makes many, who do not con-
sider the particular Case of their accidental Circumstan-
ces, to ascribe their Maintenance to some extraordi-
nary Provision by the Church, when perhaps there is
nothing but Poverty under the fine Bever that they
wear commonly, or it is some Estate, not the Tyths,
which presents the Clergy to our view in so honourable
a way of Maintenance.

The Clergy It is a common Observation that the Clergy live
apt to live too too high for their Estates; not that their Appoint-
high for their ments are too large, but their Education generally is
Estates. too high for their Appointments: but then lay this al-

Are Charitable so to ballance, that they look upon Hospitality as a
and Hospita- Duty incumbent upon them; and surely it is this Body
ble. of

of Men that keeps up Charity from waxing cold amongst us. Very few of them who have a plentiful and honourable Maintenance by the Church, but make their Neighbours know it by a hearty Welcome at their Houses; and is it not as well you should enjoy your selves with him and feast out of the Parson's Basket as for you to seek to enjoy his Company at your own Houses? For generally it is thought by Fit Company Gentlemen of Parts and good Education, that they for Gentle- have not far to go for good Company, when they men. have some of the Clergy near them.

If you make your Clergy poor you must maintain If poor must them for your own sake, and that will certainly bring be maintain'd a Burden upon you in your own Houses. For Men by the Gentry, of good Education and Address, such as they are generally, will be perhaps more than welcome to one In their or other of your Family, whether you will or no; Houses, and if you make them dependent upon you for Maintenance, your Doors will be open to them at all Hours, and they will not want Favourites, whilst you have Sons and Daughters to caress them, and their needy Families; and whatever part of your Substance Not convenient goes that way, to be sure will be of your best and ent. most valuable Goods. Better a great deal to open your Purse your self, and pay your Tyths freely and to the full, than for your Wife, Son or Daughter to pay them for you. Every Clergyman is best esteem-Best at their ed when he hath to live comfortably at home, and in own. my poor Judgment it is not for plain Gentlemen, who are not qualify'd by Law, to keep Chaplains in their Houses. It may suffice to have a Clergyman upon occasion in the Parish ready for sending for, and this is as much as a wife Man need desire. In *Papish* Countries the Clergy are not admitted to marry, the Case is otherwise with us, ours may enjoy at home all the Priviledges and Comforts of the Matrimonial State, as well as the Laity; but if you make them poor they cannot conveniently or will not enter upon a Domestick Life, with Wives and Children to be still at hand craving for Maintenance; and surely no good Consequence can proceed from thence which is not overballanc'd with much more Evil.

C

What

No Fear to the
State from
Riches in our
Clergy.

What hath the State to fear or dread from Riches, if so be it were common, in the hands of our Clergy, so long as they may marry and leave Heirs to inherit after them? For look about and you will find no Difficulty to meet with not a few, who even forget their Fathers and Grandfathers were Bishops. Who more strenuous against the Civil Rights of the Clergy than the Sons of the Clergy? As if, since they cannot inherit the Revenues, they had a Right to the Spoils of the Church.

The inferior
Clergy not
rich in respect
of the Bishops.

But wherefore must the Rights of the inferior Clergy who are far from being proportionably rich when compar'd with the Bishops, be the Butt to shoot at for lowering the Top-sails of the Clergy? Or is it to glance your Arrows higher that the first Efforts are made against them? The Gentry of *Ireland* those bred at home amongst our Clergy are poor enough one wou'd think since the top Performers in the Church seldom come into their Hands.

Not suspected
of disloyalty.

Are our Clergy suspected of Disloyalty, or of any Attachment to Foreign Power? a Stranger indeed might imagine so, and that the State were some way in Danger by their Means, when he hears of such petitioning, associating, and general Engagements in order to overthrow the Laws already in being, and originally made in their Favour. Surely of late years there hath been no Cry against them like this, nor is there the least Reason for it. For certainly they are at this Day the most inoffensive Body of Men of any Clergy in Christendom, as loyal and perhaps as truly reformed both in Doctrine and Manners. If

Neither med-
dle with State
Affairs.

you except one or two busy Men, they seem also to employ themselves wholly within their own Province, and meddle not at all with State Affairs unless called upon by the Government, or when their Rights and Properties are publickly called in Question. Nay, they have of late been in such good Esteem and Harmony with their Representatives in Parliament that they were jealous of every thing, how well soever designed, that might put it in the Power of their Ecclesiastical Governours to oppress them. How then have they forfeited this good Esteem in a few Years?

Lately in great
Esteem with
their Repre-
sentatives in
Parliament.

Surely

Surely they will not grudge them that poor Pittance of Tyths of Agistment when it comes altogether from the Rich and not the Poor, when it may be a means to improve the Country and to keep our Cash and People at home. Poverty is apt to breed Complaints, and the way to redress them is by encouraging Industry; keep but the Poor employed, and leave off engrossing vast Tracts of Land in a few Hands, and popular Clamours will cease of course; but if Religion were joined with Industry, and both had more Countenance amongst us, there would not be these Divisions amongst our People, that want of Charity to the Poor, or such seeking to encroach upon our Neighbours Rights, A spirit of Religion and Industry, the only way to banish popular Complaint.

Christianity never made Men Enemies to their Country, neither can make the officiating Ministers thereof justly suspected, so long as they keep within the Inclosure of the Law, and it is Pity that any thing in their Favor should be thought inconsistent with the well-being of the State, that is consistent with the Laws in being.

It is expedient, say some, to abrogate old Laws not enforced by Custom. Perhaps in some Cases it may where Statutes have been made but not executed, by reason of some Inconvenience which was not foreseen. But what is that to matter of Right *jure communi*, not depending on any Statute. When to abrogate old Laws.

There is no arguing against what may be done, but for what is expedient to be done in the present Case. Whether or no considering the Discouragements which the Clergy meet with, this is a time to lessen their Esteem, by making them poor, and less considerable in the Body of the State? Whether there be any Necessity for abridging their Revenues for the Sake of the Wealthy? Whether this will not pave the Way for farther Complaints against other undisputed Rights of the Clergy, if they be deprived of any one Right, which the Courts of Law have determined in their Favor. No arguing what may be done, but what is expedient.

Be the Tyths and other Ecclesiastical Revenues as honourable a support for the Clergy as is said, will that hinder but that the next Generation, purely from the Precedent now sought for, may think otherwise, that Be the Tyths and other Ecclesiastical Revenues thought honourable now, in the next Generation, may be they called grievous. What is thought honourable now, in the next Generation, may be they called grievous.

they be grievous and reduce them lower to a hard Subſiſtance ?

If reduced the Fortune and Family often qualify Men for Offices Gentry will in the State, but Poverty and low Birth, it ſeems, not breed their muſt be all the Church is to expect; for if the Top Sons for Holy of our Gentry join and aſſociate to impoveriſh her Orders. Patrimony, they will not ſurely breed up their Children in a coſtly way of Education for Holy Orders.

The Gentry of Certainly there is at preſent, but ſmall Regard had *Ireland* not ad- to advance thoſe few amongſt us of Family and vanc'd to Ec- Note to Eccleſiaſtical Dignities, which their Birth cleſiaſtical and other ſufficient Qualifications might very juſtly Dignities, one entitle them to, and this is no doubt one great Rea- Cauſe of Cla- ſon of the preſent Diſregard to the Clergy; but if the mour, but not Revenues of the Church be impleaded in order to to be remedied terrify and impoveriſh the Clergy, it is a ſure way to by leſſening force us into the Sin of *Jeroboam*, to make Priests the Revenues of the loweſt of the People. Whether Preferments of the Clergy. in the Church are to be diſtributed with Favour to Men of Condition, Education and Family, may be a doubt with ſome; but it can be no manner of doubt with any conſidering Man amongſt us, that to deſtroy the legal Demand for Agiſtment will in time bring the poor Clergy into manifeſt Contempt, and make them like the poor Cotters all over the Kingdom, meer Slaves to the rich Graziers of their ſeveral Pariſhes.

Upon the whole if we conſider the preſent State of Religion in the Kingdom and the Growth of Vice and Luxury amongſt us, which wou'd take up a long Treatiſe to repreſent in a proper manner; if we conſider the ſmall Encouragement for Gentlemen of *Ireland* of Birth and good Education, to enter into holy Orders; the Danger of our People being ſtarved, and to want Bread by the Diſcouragement of Tillage; we can ſee no juſt Cauſe for any good Chriſtian, or good Patriot at preſent, to have a Diſlike of the Laws for the Recovery of Tiths of Agiſtment, unleſs it be to make them more eaſy indisputable and for the greater Benefit of the Clergyman.

F I N I S.

N. B. Upon a Report, that a certain Clergyman with great Rigor and Severity of Law, commenced a Suit for Agistment in one Province and defended against the like Suit in another, and was so exact as to charge Herbage for one young or barren Beast in a Farm of Tillage; the State of his Case is thus fairly represented.

In 1716 he was collated to his Parish; and altho' that happened late in the Year and he a Stranger, he set his Tyths with ease to the several Parishoners, full as high the first Year as any Year of late, and several paid a Composition for Herbage that very Time, and afterwards for several Years, without any other Dispute, but as to the Value of the Lands under Stock, the Parson's right to some Composition being then never questioned. There is no Glebe Land in this Parish; but in order to have a place of Residence he treats for a Lease of a Farm convenient and near his Church, bargains with the Tenant for 30 Pounds, in order to have the right of Renewal, this Lease being to expire in about three Years. Upon this the Landlord, altho' apprized of this Bargain, was prevailed on to set a Lease, in Reversion of this Farm, to incapacitate the Clergyman from any settled Abode there; an able Farmer, who lived on the next adjoining Lands and it seems, did not care to have his Parson's Eye so near his Concerns, becomes the Tenant in Reversion, and in some few Years he and his Brothers, being monied Men, fall to grazing and taking large Tracts of other Lands, turning off the Tenants, and placing a dry and barren Stock of Cattle on the same, their Relations and others doing the like after their Example, and in a short Time wast the Country, and occupy so much Land as usually paid above forty Pounds a Year in Tyths; and then begin to deny the Parson's Right to Herbage, altho' the most of them paid his Farmer some small Composition all the while. Upon this, A Bill was filed in the *Exchequer* about seven Years ago; at the hearing the Court taking Notice of a full Bar of Six or more Lawyers on the side of the Defendant, and but one

one on the side of the Plaintiff, his Attorney is ask'd the Reason; he answers, it was his Clients positive Direction to him to see but one Lawyer of Note and Reputation, and let the Cause go on amicably, he being only concerned to know what the Law was in this Matter for the Ease and Satisfaction of himself and his Parishoners; that he, had therefore put the Defendant under no Contempts, altho' he did not for several Terms put in his Answer, which Answer, tho' short, the Plaintiff would abide by. In this fair Manner the Cause was carried on and ended in a Decree made in Favour of the Plaintiff, who for all that insisted on no higher Terms than his first Demand, which was 1 l. 17 s. for Agistment, the Farm paying 33 l. *per ann.* Rent, which is about 4 d. *per Acre* for Land worth six or seven Shillings. A Composition to this Effect was made and settled afterwards between the Parties, and Payments for several Years were duly made accordingly, until the late Disputes about Agistment arose, and now because the Parson hath sent for the Arrears due on this Composition, and others the like, he is threatened to be called before the Parliament.

As to that Particular of his defending against a Suit of like kind in another Province, there is not the least Foundation for the Report, neither for that of his Exactness in insisting upon Herbage for a single barren Beast in a Farm of Tillage; on the contrary, upon Examination of his Proctor's Books it doth appear, that since the Year 1728 (during which time the Tyths have been in his own Hands, and not set to a Farmer) unto this present Year, the Arrear due on the Parish for those several Years amounts to the Sum of One thousand Pounds and upwards, so great hath been his Indulgence, and his Backwardness to use the Severity of Law, altho' he hath very many hundreds, if not thousands of Bonds in his Hand which were never yet put in Suit in any Court of Law whatever, out of Tenderness to his poor Parishoners, and for this very Reason the one half of them are now become not worth five Shillings in the Pound.

This image shows a blank, aged, light brown page, likely an endpaper or flyleaf of a book. The paper has a textured, slightly mottled appearance with visible creases, discoloration, and faint, illegible markings. The overall tone is a warm, off-white or light beige, characteristic of old paper. There are no discernible text, figures, or tables on this page.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. A faint vertical crease is visible near the left edge. The page is otherwise empty of any text or markings.

1891